each separated geographically from its neighbours.[1] There is also Williams' point (W.28) that in 1923 there was unclaimed land adjoining the 'hamlets' in the unit named Wasida (i.e., Jegasi-Sarahu). Like most other districts this consisted of two 'hamlet groups'. Horton (1962:6) says that sometimes villages, which 'are known to have been quite large' and stockaded (cf. Williams 1930:67, 164-6), were separated by tracts of unclaimed virgin land until the time of the suppression of feuding.

This combination for better defence may have been characteristic of tribes throughout the Orokaiva area. We believe, however, that the subdividing of the tribe into discrete named groups of named villages (either district or 'hamlet group') would be unique to the mountain Orokaiva in the culture area; we do not have enough evidence to show if this feature is related to the earlier clustering for safety, and to the greater population density in this tribe.

The emergence of tribal subdivisions at this level, however limited or occasional their independence, seems consistent with the uncertainties encountered by observers in seeking to determine the limits, the local name and the distinctive cultural and linguistic characteristics of the inclusive political unit.[2]

At this point we shall identify the local patrilineal groups to be mentioned in the following resumé of the history of local settlement and then make a preliminary comment on landholding by individuals.

The members of Jegase clan in Sivepe are divided among 4 named subgroups, each claiming to trace its origins to either of 2 contiguous villages occupied by all the ancestors of the Jegase in the neighbourhood. We shall call these subgroups lineages; they are Bebehupa,[3] Sesewopa, Berekipa and Arehu. A fifth lineage called Hambai or Hambai'embo has died out only in the present generation, yet all but the key members of the group and a little

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[1] Seldom does the territory of a 'district' at present clearly appear distinct from others, and that of a 'hamlet group' even more rarely.

[2] Either 'parish' or 'subtribe' could be considered as a term for such a unit within the tribe. But rather than add to the confusion of terms used in descriptions of local organization we retain the terms which we have already adopted.

[3] The suffix -pa (or -ja, female) should strictly be used in addressing or referring to an individual member, but it now seems to be common local usage to refer to a group itself in this way, and we shall follow this usage.